

# Aotearoa *Youth* Network

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## WHAT IS AOTEAROA YOUTH NETWORK?

The Aotearoa Youth Network is an organisation dedicated to building links between youth who are active in "progressive" politics. It is open to all and seeks to provide a place for discussion, learning and action across organisations, individuals and causes.

AYN was established at the 1993 Peace, Power and Politics Conference, where over 600 people (including over 150 young people) gathered. The main activity of AYN so far has been the production of a monthly newsletter, which presently goes to over 200 people, and reaches a far wider audience. AYN has established a positive presence in the progressive peoples' movement, and hopes to go beyond "networking" to assist in the formation of new organisations and groups.

We want to put anything in this magazine that you can write - news, articles, poetry, letters, anything. The more you write in, the more this magazine acts as a networking tool. We attempt to print anything you send without cutting but please note:

- We will not print anything that is overtly racist, sexist, homophobic or offensive to any marginalised group. If you want to debate issues that may offend people, try and be very clear about what you are trying to do, and why.

Next deadline for articles:  
end of August.

Cover: Jo Buchanan holding  
off the British Navy!

# France

## Rugby League Test:

Three days before the second rugby league test between New Zealand and France in Palmerston North was the fateful announcement of France's intended resumption of nuclear testing on Mururoa. Therefore a few of us thought that this was a prime opportunity to do a protest which would get national coverage and, we hoped, would be seen in France as they screened the game. In a couple of hurriedly organised meetings, we had a few banners (eg., *Oui le rugby - Nucleaire non merci*, for our French viewers) cobbled together. Our plan - to get the banners inside the game, wave them in front of the TV cameras, and go home satisfied we had done our thing for a better world.

How wrong we were! The protest was a kind of informal cooperation between the Peace Club and the local alliance group, and we decided to put out a press release. The main thrust of the Peace Club's was to encourage people to bring black arm bands to mourn the resumption of nuclear testing. Well, that's when things started to happen! The media jumped on us. Our radio station offered free tickets for the best anti-nuke banner, and even Time (Sydney branch) rang up wanting to know what was happening. TV1 wanted us to get there at 6.00 (45 minutes before the time we had advertised to meet) so they could go live to air. All of a sudden we were riding a wave of support!?!?!

A hundred strong at least group turned up outside and sung songs and told the people going in that we didn't oppose the game, just the French testing, and handed out black armbands. The majority of people supported us, but there were a few "politics and sport shouldn't mix" bozos.

The real downer was the organiser of the game - Dean Lonergan. He was kinda rabid about letting us in with any "political" banners - saying that it was a league game, blah, blah, blah, and made some stupid comments to the media. So, the chosen amongst us who were going \*inside\* (many with rainbow face paint on - Rainbow Warriors) smuggled the banners in. In the end this was nonsense, as no one tried to confiscate our banners as they had threatened - the NZ Towel Service Security Guards weren't very intimidating. Thus we braved a cold Palmy night waving our banner whenever a camera was pointed in our direction. We had an amusing moment when we first held our banner (the aforementioned French one) up. The crowd behind us tried to read it through the cloth, but couldn't work out what it said, so they asked us what it said. When we explained what it was, they said "We thought you were supporting the French", and after that they were helping us hold it and even chanted "No Nukes" when a camera was filming us. But the highlight of the night was when two people ran onto the field during the game holding a sign saying "Remember the Rainbow Warrior". After running around a bit evading the NZTS security guards, they abandoned the banner and jumped back into the crowd, escaping!!

All in all, good fun. It was weird doing something that enjoyed support across such a wide range of people - a refreshing change. Now all we have to do is convince them that this is only a tiny part of the whole picture (ha - no problem!!).

• Austen Ganley, Palmerston  
North.

# takes on the world!

## Wellington March:

About 1,000 people marched through Wellington on Monday June 26 to the French Embassy, where some threw eggs in protest against France's decision to resume nuclear testing in the South Pacific. At least two people, including a 15 year old high school girl, were arrested, and a scuffle broke out as police attempted to drive them away in a car.

A French beret on a pile of croissants was symbolically set alight outside the door of the embassy and the streets and pavements outside the building were daubed with anti-French and anti-nuclear slogans during the demonstration.

French ambassador Jacques le Blanc received a delegation of the protesters. A member of the delegation, Greenpeace national coordinator Michael Szabo, told reporters after the meeting that their concerns would be conveyed back to Paris. "He maintained that it was not an unfriendly act and I challenged him that unanimously it was perceived as an unfriendly act", Szabo said.

Le Blanc told Szabo that the underground tests were safe and that he had swum in the lagoon at Mururoa with no ill effects. Szabo called for France to publish health statistics of workers who had worked on the test site since 1966 and asked why the testing was not conducted in France. "We're here to send a message from New Zealand to say that testing in Mururoa is as unacceptable now as it ever has been", Szabo said. "President Chirac will be no more than an environmental criminal and someone who is prepared to put the health and ecological integrity of the South Pacific and Pacific Islanders at risk for his own nuclear nightmare and nuclear fantasies", he said.

Reuters.

## For a Nuclear Free and Independent Pacific:

Susanna Ounei-Small is assistant director of the Suva based Pacific Concerns Resource Centre, which serves as the secretariat of the Nuclear Free and Independent Pacific Movement. She is also an activist in the Kanaky independence movement. Ounei-Small spoke to Green Left Weekly's (an Aussie radical / socialist paper) Norm Dixon:

"I am a little surprised that everyone is so shocked about the French government's decision to resume nuclear tests at Mururoa atoll in Tahiti. Pacific Islanders know that there is nothing new about French agencies doing whatever they want, wherever they want. We never asked the French to colonise our countries. We never asked them to set up their nuclear testing facilities. The main issue for the people of the French colonies of the Pacific remains independence.", Susanna Ounei said emphatically at the outset of the interview.

The only sure way to end French nuclear tests once and for all is for France to surrender control of Kanaky, Tahiti and the islands of Wallis and Futuna, she said.

"France started nuclear testing in Tahiti in the '60s, after the people of Algeria won their independence. Nuclear tests had taken place there in the Sahara. Nuclear testing is an extension of the colonisation of Tahiti. Today to Mohai people want their independence as well. Decolonisation is very important. It is the only way to denuclearise that the French cannot reverse."

The people of Tahiti and Kanaky have responded quickly to the French announcement, Ounei-Small reported. "In New Caledonia, the people have formed a collective to organise a demonstration on July 1. It will be big."

She expressed concern that the French authorities would act violently towards demonstrations because they too see that the issues of nuclear testing and independence are closely linked. In May 1985 there was a demonstration against the visit of a French nuclear armed submarine to Noumea. "One of our young people - he was only 18 - was killed (by the French security forces). Whatever the issue, we are demonstrating against colonisation. I want to remind the world that that Kanak boy was protesting about independence and against nuclearisation as well".

In Tahiti, "people from the Hiti Tau movement (which groups Non Governmental Organisations, trade unions and environmental groups) and the popularly elected mayor of Faa'a (Tahiti's largest municipality), Oscar Temaru, are reacting against the announcement".

Temaru has a mass following and is leader of Tahiti's largest pro independence, anti nuclear party, Tavini Huiraatira. "They are supporting the environmentalists who are going to Mururoa to oppose the nuclear tests." A huge demonstration has been organised in Papeete to greet the Greenpeace flagship Rainbow Warrior.

A victory for the independence movement in Kanaky will also help rid the Pacific of nuclear weapons, Ounei-Small pointed out. France has been able to become an economic and nuclear power due to the wealth accumulated from the exploitation of colonies throughout the world in the past, and the continued exploitation of its Pacific colonies, especially in Kanaky.

Kanaky is the second largest source of nickel exports in the world, and has about 33% of the world's known reserves of the mineral. The island is also rich in chrome and cobalt, metals used extensively for military purposes. The seabeds around Kanaky are rich in strategic minerals.

Seven million square kilometres of Pacific Ocean are enclosed in the exclusive economic zones of France's colonies. Ounei-Small said that the area around Kanaky may contain up to three times the mineral wealth of the land. French companies have investments in mining ventures and the tourist industry.

To police its colonies, protect its investments and maintain its nuclear program, France maintains the third largest military presence in the Pacific after Australia and New Zealand. It has 5000 troops in Tahiti and 9500 soldiers and police in Kanaky. Another 2000 personnel are engaged in the nuclear program.

France has flooded its Pacific possessions with migrant from

France to outnumber the local inhabitants. This policy has been most thorough in Kanaky, where the proportion of indigenous people in the island's population has declined from 52% in 1951 to 44% today. In Tahiti, 30,000 Europeans hold down the best paying jobs, while the more than 70,000 Maohi people are unemployed or hold down the lowest paying, unskilled jobs. In Tahiti and Kanaky, there is an apartheid like gulf between the rich and poor.

The independence struggle is most developed in Kanaky. Led by the FLNKS (Kanak Socialist National Liberation Front), throughout the 1980s the movement mobilised the population. The French military and far right settlers responded with brute force, claiming the lives of many pro independence fighters. In the wake of a terrible massacre of Kanaks by French troops, and increasing international pressure, the FLNKS and the French government signed the Matignon Accords in 1988. The accords promised a referendum on independence in 1998 preceded by a program of economic development and "rebalancing" of regions where Kanaks live.

The accords created large divisions in the FLNKS and led to the demobilisation of the movement, with many leading activists being drawn into the administration of FLNKS run provinces. France has continued to allow the arrival of immigrants, and new investment has overwhelmingly favoured the southern province where Europeans are

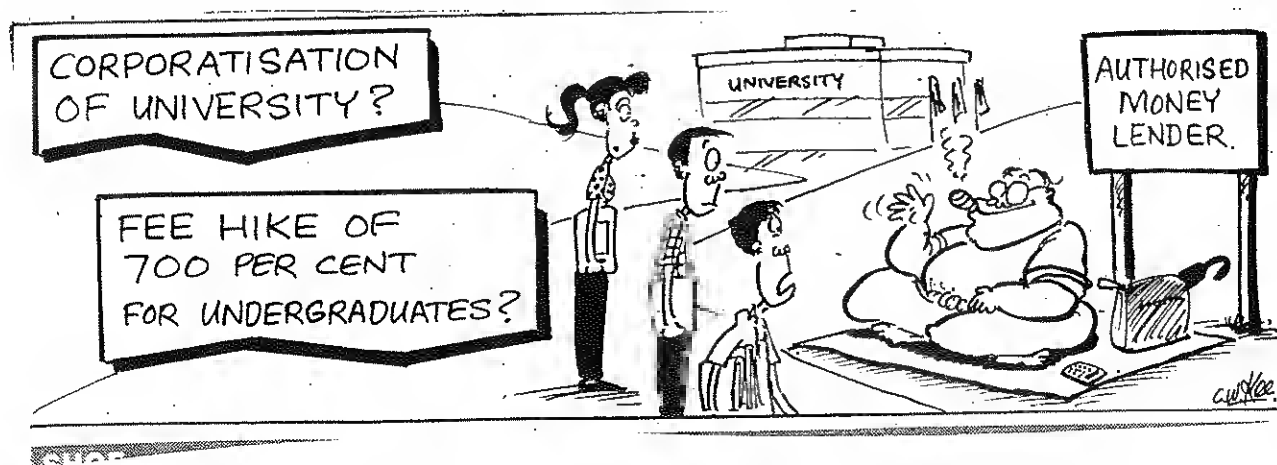
concentrated. Ounei-Small's view is that nothing has changed since 1988; she believes that the FLNKS must re-evaluate the accords.

France is not the only colonial power in the Pacific, Ounei-Small stressed. The United States still holds the people of American Samoa, Hawaii, the Federated States of Micronesia, Guam, Marshall Islands, Palau and the Northern Marianas in various colonial political arrangements.

The US military maintains an ecologically dangerous chemical weapons incinerator on Johnston atoll in defiance of Pacific opinion. US nuclear powered and armed warships cruise the Pacific. "The US is responsible for militarisation around the world. It has military bases around the Pacific and Asia. Of course our struggle is not dissociated from the struggles of people colonised by the United States.

We must also talk about indirect colonisation. The superpowers - the US and other Western powers - apply economic pressure all the time to undermine our little countries. This is so obvious in the Pacific. The US indirectly oppresses the people of the Pacific by forcing governments to expose their economies to the free market economy and insisting on privatisation. The US, France and the other powers accumulate big wealth by taking the resources of their colonies and Third World countries."

Source: Green Left Weekly.





# HMS Monmouth - protest account

On Sunday morning 12 July, press releases were sent to the major TV, press and radio news desks. The dispatch informed the agencies that a protest and action was to happen at 1.30 in the afternoon. It had been raining all morning, but just after midday the weather improved. At 1pm Joe was still drying his banner. We heard a news report at 1pm informing the public (and police) of a protest later at the warship.

Alistair and Manu walked down to the HMS Monmouth, tied up at Queens Wharf, Murray out spokesperson and Christina our home movie producer drove to the wharf. Alistair and Manu boarded the warship, whilst a group of about fifteen to twenty people gathered on the wharf,

holding placards and handing out information leaflets. Groups represented included CND, Rainforest Action, Radical Society (Victoria Uni), Student Christian Movement, Radius (Youth for Christ Wellington), church representatives, and other impassive individuals.

Joe began his spiderman impersonation at about 1.40 pm, successfully climbing onto a mooring rope at the front of the frigate with the aid of a climbing harness. A crowd quickly gathered on the wharf and on the ship to watch Joe unfurl a large green banner that read "MILITARISM KILLS". Two police officers, several panicking navy officers, and a semi rifle toting soldier came running to Joe's position. Not being able to reach

him, and certainly not wanting to try climbing out on the same rope, the frustrated spectators had to wait for Joe to hang around a bit, then wrap up his message and climb back to the wharf. It was about then that the reporters turned up, including the British Navy's own photographer. Joe was questioned and released immediately.

Manu and Alistair dropped their banner "ALL WARSHIPS KILL" about five minutes after Joe had been questioned. Positioned between the missile silo's and the boarding gangway, it was a couple of minutes until the alarm was raised, only the crew must have got the wrong directions because they ran past the protesters (one seaman knocked a child over and picked



her up and apologised) to check the missile tubes. Soon a policeman came up and told Alistair and Manu that they had to leave, he also confiscated the banner and handed it over to a nervous looking man in a nice navy suit. The protesters left peacefully but slowly as the crowd getting off had caused some congestion.

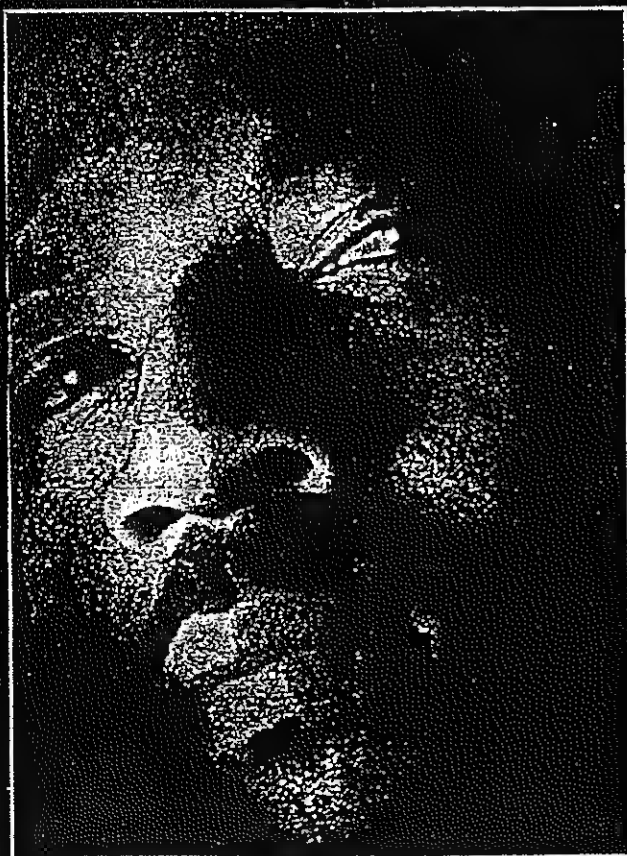
On the wharf a line of visitors steadily streamed into the ship, reading the placards and a few thoughtful individuals tried to defend the military arms industry and pointed out that cars kill people too. Examples of placards included "WESTERN ARMS INDUSTRY CAUSES

POVERTY", "MISSILES KILL HUMANS", "WEAPONS SHED BLOOD", "FREE CHRIS COLE - Disarmer of British Arms Industry", and "HMS DEATH". Manu split blood in front of the two gang-planks, symbolising the innocent blood shedding that the warship and navy were responsible for. This act went largely unnoticed apart from the people in line around the blood and the sailor handing out information about the ship (he seemed quite amused). It was quite cold but a few more protesters came and went, most people stayed until the line diminished at about 3.30 pm.

The protest was mentioned on

both 6 o'clock TV news, Murray spoke about the fact that whether it is a nuclear or conventionally armed or powered warship, it is still designed to kill.

So it was not the most spectacular, confrontational or creative protest held, but as a vigil and positive witness against such destructive and corrupt powers, we felt like we did good. A process of continual resistance to all preparation for war will show future generations that not everyone in this country supports the military systems that are responsible for much of our historical and present position of oppression and exploitation.



Bill Wells, Cab Driver, New York.

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# Students protest Business Round Table

Five thirty pm, Tuesday 25 June. While most students relaxed on their mid year break the Education Action Group (EAG) launched into the action that their name implies.

The occasion was a meeting between the Business Round Table (BRT) and a study team from the OECD. The OECD is a club whose members consist of the richest twenty countries in the world. It is dominated by neo-liberal economic theory. Reviews such as that being undertaken on tertiary education tend to determine policy throughout the club for years to come. The BRT's policies are that the Government should get out of tertiary education provision and funding. Totally privatised at many time the current cost is their vision. They also think that the curriculum should be set by big business interests such as themselves.

The EAG had decided that given its policies the BRT had nothing positive to contribute to the debate on tertiary education. What is needed is some ideas to halt the decline in first year enrolments, do something about student poverty, fund institutions so they can provide quality education, and grapple with \$1 billion of student debt.

Students assembled outside the room in which the meeting

was to take place - being slightly delayed as the efficiency that economic liberals for others wasn't present. This means they were running behind and the BRT weren't in yet. University bureaucrats were upset with our designs but controlled themselves - not so the highly strung assistants to the OECD team. One was proposing dialling 111 as we stood peacefully in the foyer!

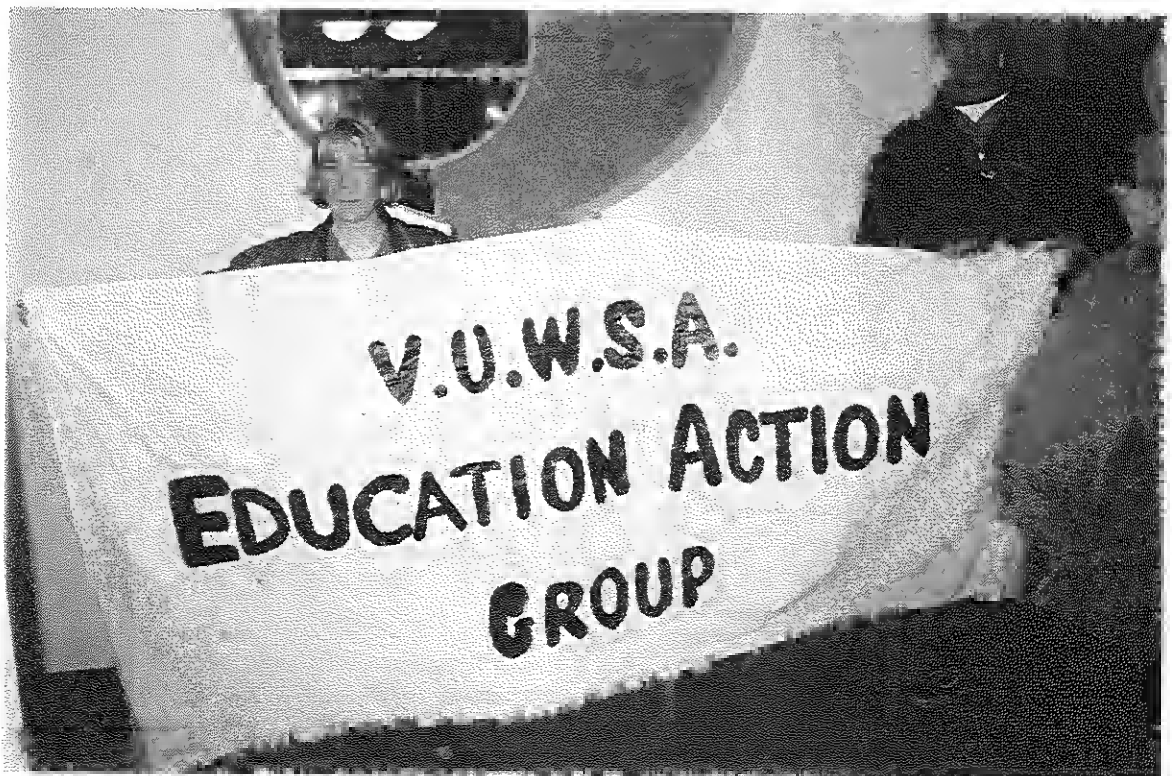
After a discussion with the "leader" (his description) of the OECD team (this delayed the meeting for about twenty minutes) we stormed the room and read out a statement setting out clearly what we thought of BRT theories and how they should not be taken into account in formulating policies for tertiary education. The OECD and BRTers upped and fled into the maze of offices on the fourth floor of the Hunter Building. They barely had time to read our colourful banners - particularly the one we made just for them "VUWSA EAG SAYS GET LOST BRT".

Mission accomplished and our point

well made, we tackled with a Ministry of Education official about our concerns. We weren't opposed to freedom of speech, but simply objected to the importance accorded to the BRT when their contribution as so out of touch with New Zealanders and they were so unrepresentative (it is worth noting that the BRT is made up of mostly foreign controlled businesses - what do they know about what New Zealanders want?). We suggested community groups and representatives of Maaori might be better people to talk with. The BRT after all is simply a bunch of rich boys in suits.

A debriefing and it was time to prepare for the next activity - leafleting the thousands of secondary school students attending Victoria University on the Friday with some facts about tertiary education under the user pays environment.

Victoria Education Action Group.





# A response to the Struggle for Sovereignty.

The "Struggle for Sovereignty", by Chris Trotter, is an article in the April / May edition of the *New Zealand Political Review*. It claims to investigate 'the political economy of Maori / Pakeha relations in the light of the most radical assertion of Maori sovereignty since the 1880s and answers the question "Where will it end?" One possibility is in revolution and a bicultural republic with a constitution "based on the concept of shared sovereignty between Maori and Pakeha". Perhaps the most important feature of the article is Trotter's model of what such a constitution will look like. Also significant, however, is the analysis of the current political and racial situation and the factors which are set out as rallying points for the hypothetical revolution.

Trotter situates current protest, especially by Maori, and the eventual revolution within the context of resistance to the second wave of colonisation which seeks a "global economic system without barriers of any kind" and to that end the "elimination of all remaining manifestations of national sovereignty". Maori are at the forefront of this resistance because their relationship with the land, and attachment to the promises of the Treaty, presents a unique barrier to the economic restructuring policies begun in 1984. It might also be added that Maori have more experience in resistance to colonisation. In the final analysis, Trotter suggests that a revolution will only succeed with armed intervention by the Maori army. The catalyst for intervention, however, will be the election, (in a backlash response to assert the right of Maori sovereignty) of "a fanatical New Right and openly racist coalition government" against which there will be a "mass mobilisation of

popular resistance". The revolution will occur when the "progressive elements of Pakeha society ... formulate a political programme which will bridge the widening racial divide". According to Trotter,

*"The neo-colonial analysis, by linking the future of both races, is rapidly emerging as the most effective means of rallying the progressive elements of New Zealand society."*

The progressive elements identified are organised labour, young unemployed, beneficiaries, and University students - "the shock-troops of the revolt" - whose demands "centre on their belief that political and economic power has to be diffused much more widely throughout the community and that elected representatives have to be made much more accountable for their actions".

It is not hard to see that this scenario is based upon current realities - which makes it all the more plausible. We are already witnessing signs of a right wing backlash against Maori, intimations of terrorism, the increased use of police repression, an increasing intensity of protest, and a growing resistance amongst Pakeha to foreign ownership. However,

## What hasn't been said?

Rather than attempting to critically analyse this scenario and the format of the suggested constitution I wish to draw attention to the areas where Trotter remains silent. In particular, I wish to focus upon the nature of Progressive Pakeha Nationalism which it seems is an important prerequisite for the implementation and success of any bicultural constitution. Does this exist? How will it

be possible to bridge the racial / cultural divide? As Trotter points out many people are "frightened and confused", are "easily persuaded that sinister forces are at work", and the news media thus far has done little to help New Zealanders to understand protest action. How will this fear and ignorance be overcome?

One problem, to my mind, is the way in which the interests of Maori and Pakeha are currently identified in the public arena. There appears to be a gap between the ethnically based campaign for Maori sovereignty and the wider issues of social, political and environmental justice which form the most common rallying points for progressive Pakeha (although we should not forget the Campaign against Foreign Control of Aotearoa). On the one hand is the identitarian national consciousness of Maori and on the other is the fragmented political and social consciousness of predominantly Pakeha groups. To what extent are people aware of the shared interests of these groups? Do they exist?



If a biracial constitution is to be successful it will need, in the long run, to be based upon more than armed forces or alliances forged in the heat of the moment. Issues such as Maori sovereignty require, and deserve, a wider base of support. Trotter argues that the neo-colonial analysis (of the second wave of colonisation) will be the rallying point for Maori and Pakeha resistance. The success of this resistance though is likely to depend upon an ongoing analysis of the first wave of colonisation and greater Pakeha appreciation of the Treaty as a symbol of partnership and a tool of resistance. Increasing the level of understanding and awareness on this issues ought to be a current aim for all progressive groups, if it is not so already. This means a process of decolonisation.

Reference to this process is conspicuously absent from Trotter's article. The process outlined is largely political or mechanical and lacks any cultural or social analysis. Nor does Trotter directly address the problem of the legal system. How far will the ideologies / hegemonies which underpin the first and second waves of colonisation actually be challenged? Can we rely upon right wing extremes and violent protest to achieve momentum / progress? These are the problems which an effective process of decolonisation should address. This means understanding the culture of colonialism and how we can liberate ourselves from it. Two waves of colonisation require two waves of decolonisation.

This process is needed because a revolution is unlikely to overturn culturally ingrained assumptions. One of the

current barriers to bridging the racial divide, (in a cultural rather than political sense) is the belief, still commonly held, that New Zealand is a progressive model for race relations, and that New Zealand was built on a non racial basis with nothing more odious than eurocentrism and land confiscation to tarnish the historical record. In the 1980s it was believed that this tradition could be preserved simply by addressing several shortcomings: neglect of Maori language and culture, and the unresponsiveness of institutions to Maori values and the Treaty - all this to reassure Maori that they could remain within the existing legal and constitutional framework. This window dressing has not worked. Consequently Maori have moved beyond these issues to assert their claim for Sovereignty.

A revolution may, or may not, occur. Given the right climate and conditions anything is possible. We should not, however, rely totally upon political programmes and the political climate to bring about change. Nor should we wait for the government, or a right wing backlash, to force the issue. We should, perhaps, think about where we are at: is there such a thing as Progressive Pakeha Nationalism? How many people identify the "Struggle for Maori Sovereignty" as their struggle? How many of us have made the Treaty our rallying point in the fight against the second wave? I do not ask these questions to criticise - many groups have incorporated an analysis of these issues into their programmes. I ask so as to invite further discussion on the topic - what are the current rallying points of progressive organisations?

Adrian Mucke, Dunedin.



# The National Peace Workshops.

This year's National Peace Workshops were once again held during Queens Birthday Weekend, hosted by the Riverside Community. Riverside Community is a beautiful place, situated near Motueka and I want to say another big thank you to the people there who went out of their way to make us all feel at home. The stressful nature of organising these gatherings was recognised there and thanks are extended to the organising group for your work. One of the best aspects of the weekend was the amount of singing between workshops and the creation of a song booklet, reflecting the wide variety of songs that have their home in the Peace Movement. Cultural work is so important! There were many different types of workshops offered, although, because of the snow, the Christchurch contingent could not get through to give their workshops on the Anti-bases Campaign and the dangers of foreign control. Workshops reflected such issues as the Alternative to Violence Project Aotearoa (a project within the prisons system) and habilitation, education issues for those at school and the lack of autonomy of most students, a space for local politicians to come and speak, talks on Peace Movement Aotearoa and perspectives of a Cuban revolutionary. East Timor, anti-nuclear issues, anti-militarism, facilitation and conflict-resolution and the World Court Project had a space here, along with treaty issues and the AGM for Peace Movement Aotearoa. The wide definition of the word peace was definitely reflected in the variety of workshops available.

What came through from this year's National Peace Workshops was a follow-up to a commitment made last year. This commitment was to spend more time looking at and learning about Maaori sovereignty issues, and racism in our own backyard as a peace issue. The enthusiasm of the people who attended, who made time to go to Te Awhina marae at Motueka for a powhiri and kaikorero from the tangata whenua of this area, gave me hope for the future.

The desire of Maaori to determine their

own future is an issue that needs to be addressed by all tauwiwi who call this country their own. When you own the history of a place, you meet the challenge of Maaori, as the tangata whenua of this country, to recognise what the Treaty of Waitangi meant for both Maaori and Paakehaa, and the actions that took place after this treaty was signed. To prefigure a peaceful society, we must also actively acknowledge this history of ours and look at what it has meant to be privileged and to have power. Personal and communal power, when retained by one sphere of society is destructive and our history tells us this. Shouldn't power be a gift that is given and also received? The power structures in this country are entrenched in our minds, solidified as a so-called New Zealand culture. But look at what this denies. This 'one culture' that we are supposed to share denies the right to be different, to express tikanga Maaori in a language called te reo Maaori, it denies you the right to believe in any other ideology except a New Right ideology of complete individualism, with no collective responsibility, driven by market forces. If Maaori can recognise world colonisation within the ideas and realities of GATT when they see it, why can't we? Perhaps it is because we still hold to the privileges we have been given as white colonisers in a 'new colony'. Maybe it is because this system could still work for those of us who still could 'succeed' within these power structures. An understanding of how to organise, to argue, to sway public opinion are also very useful tools for running corporate advertising campaigns, election campaigns and joining the ranks of government bureaucracy.

But the question is not what career we feel we have to, or want to, take on to survive but whether we can challenge our own power enough at critical moments in our lives, and know when it is time to let go, time to be humble, or time to stand up and be vocal. Responding to Maaori grievances about sovereignty and the questions of power, whether personal, social or political power, stood out for me as critical for the future of the Peace Movement(s) in

this country. We exist as many things and identify with different parts of ourselves at different times. Sometimes it is a question of gender, or it may be the consciousness of our own ethnicity and cultural group, other times, we identify as being young, in relationship to old or more experienced. The parts of ourselves can be broken down even further to ideological beliefs and to the way we use language. What hurts is when we get so caught up in ourselves, that we forget the link that could enable us to converse, to find a point of understanding with others. Difference should not be denied, it is often the recognition of this in others that gives us a link and the beginning of an understanding.

These perspectives are held close to my heart and is was through these perspectives that I experienced the National Peace Workshops. I am sure others experienced the workshops differently and I would be glad to hear about those experiences. I was touched by a number of people at the workshops, by their immediate support and understanding of what it means to be young and feeling your way politically. The women's caucus was an incredible sharing space and should happen at every weekend of workshops.

Support for Aotearoa Youth Network has always come strongly from people within the Peace Movement(s) and this was shown here once again. Louise May and I felt good about our workshop on young peoples' perspectives in the Peace Movement(s), your ideas, enthusiasms, hurts and suggestions for AYN and how it could be improved. Activism tends to become a way of life, often with an extreme lack of funding and little legitimacy as 'work'. I just want to pass on my support for those of you who persevere, kia kaha, be strong but don't forget, there are times to take breaks. See you all next year.

• Cybele Locke, Dunedin.

# Deportation, Repression and Resistance

Hanchongryon (National Coalition of Student Councils) organised a 2 day South, North and Overseas Young Students Conference for the Unification of the Korean Peninsula and Opposing the Restoration of Japanese Militarism on 2-4 June 1995. The Conference marks the start of activities to commemorate the 50th anniversary of Korea's division.

2 days before the Hanchongryon conference, 4 foreign students (2

Nepalese and 2 Indians) who were to attend were denied entry to South Korea despite carrying valid passports, visas to Korea, invitation letters and money. The Indians and Nepalese were taken into custody for 24 hours. They were not even allowed to make a phone call. Later, they informed the ASA Secretariat that they were denied entry because they were wearing 'workers' clothes (the Nepali woman was wearing her kurta-sarwal, a traditional South

Asian dress, and the man was dressed like any other man, casually dressed).

The Hanchongryon conference was more of a Festival, participated in by thousands of students from all over Korea. It was held at Korea University. One of the highlights of the conference was the "Forum for Peace of Asian Young Students" that was participated in by students from Malaysia, Bangladesh, India and the Philippines.

On June 2, 25 south Korean students were arrested when they tried to cross the border village of Panmunjom for talks with north Korean counterparts. The north-south Korean students planned to discuss a proposed joint border rally on August 15 to mark the anniversary of Korea's liberation from Japanese colonial rule between 1910-1945.

Under the National Security Law (NSL) any kind of contact is banned between the peoples of north and south Korea. The south Korean government bans joint north-south student rallies because it could be "used by Pyongyang" to destabilise the South.

On June 4, 1,500 students fought pitched battles against 2,000 riot police using fire bombs, steel pipes and rocks at Yonsei University. At least 40 were injured. Students were demonstrating against a crackdown on trade union activities of Korean Telecom (KT) workers.

On June 6, about 60 university students hurled dozens of petrol bombs at the Japanese Cultural Centre in Seoul in protest over former Japanese foreign minister Michio Watanabe's remark that Japan took over the Korean peninsula 'peaceful'. The students are expecting more repressive measures against them as August nears. As Hanchongryon activists sat, "this is only the first semester, we and them (the police) are just warming up. Wait till the second semester, and you'll find most of the student leaders in jail".

ASA News Roundup, June.

## "LET'S HAVE A NEW DEAL ON RATES"

Taking rates off the Commercial sector and loading them on to householders is not a fair solution to the rates muddle.

Suburban shopkeepers have a case - but not at the expense of the householder.

The trouble lies in the untrustworthy basis of commercial valuation which has no relation to benefits received by the commercial sector or their ability to pay.

WE NEED A PROPER, THOROUGH AND PUBLIC EXAMINATION OF THE OPTIONS AND THE EFFECTS OF ANY PROPOSALS ON GROUPS IN THE CITY.

IN THE MEANTIME THE RATES SYSTEM SHOULD STAY AS IT IS.

## WHY THE RATES SYSTEM IS FLAWED.

Commercial ratepayers use rates as a cost to be passed on before tax, they don't pay GST on rates - while the householder pays in after tax dollars and pays full GST. The Council's own review shows that for every \$100 the commercial sector faces in rates the householder has to pay out up to \$168. There is nobody to pass the cost on to. The buck stops with the householder.

The Newtown Residents' Association study showed that 61% of rates money is of benefit to the commercial sector. In addition most of the Council's user pays income (between a quarter and a third of the Council's total revenue) comes from the householders.

A NEW DEAL IS NEEDED, ONE WHICH RELIEVES THE SMALL SUBURBAN SHOPKEEPER, PROTECTS THE HOUSEHOLDER AND PUTS THE COST WHERE IT BELONGS - ON THE DOWNTOWN COMMERCIAL BUSINESS AREA.

A great deal of the downtown area is becoming foreign owned, with buildings snapped up at bargain basement prices in the process. These are the people who should pay more.

# CHOGM preparations for November Week of Action under way.

The two yearly Commonwealth Heads of Government Meeting (CHOGM) is to be held in Auckland and Queenstown between November 10 - 13 this year.

Nearly 2000 police officers will be on security duties to protect the Queen and some 50 other Commonwealth leaders. The first and last days of the meeting will be held at the Aotea Centre in Auckland; on the 11-12 November the leaders will be hosted at a venue near Queenstown.

A broadly based action coalition has been formed in Auckland to coordinate a series of actions timed to coincide with the CHOGM meeting.

The focus will be on welcoming our foreign guests, while at the same time taking this opportunity to expose our own Government on issue including:

- Its role in Treaty negotiations and failure to adequately address issues of Maori sovereignty and constitutional change.
- Its ongoing support for the NZ structural adjustment programme which has included selling off many of our assets to foreign control.
- Its hypocrisy over apartheid - pretending to South Africa's new leaders that they were outside with the struggle against apartheid during the 1981 Springbok Tour of New Zealand.

The CHOGM Action Coalition also seeks to:

- Support Maori and tau iwi initiatives towards the decolonisation of Aotearoa.
- Show solidarity with the communique which came out of the Commonwealth Non

Governmental Organisation Forum in Wellington in June, particularly its call to the Commonwealth Governments to urgently address the widening gap between rich and poor in all Commonwealth nations.

- Uphold the right to speak and assemble in Auckland's public places, some of which will again be closed off to citizens as they were during the recent Asian

Development Bank meeting.

The CHOGM Action Coalition is holding regular planning meetings in Auckland, and is in touch with groups in other parts of the country who also wish to take action at the time of CHOGM.

If you would like to be kept up to date with developments, and / or participate in this activity, please get hold of us at PO Box 3813, Auckland 1, or phone Sue, David or Caroline on 09 303 3496.

• **CHOGM Action Coalition.**

## THAT COURT CASE...

As a means of deciding all the rates issues in Wellington the recent Court hearing was a farce. The householders and ratepayers were not represented. Only the Council, which wanted to put rates on the householders, and the commercial sector, which also wanted the same thing, were there in Court. The Judge heard nothing from the average citizen. Yet his ruling is being used to push a rate switch on to the householders.

**WE MUST RESIST THIS TRAVESTY OF JUSTICE AND SAY - "NO TAXATION WITHOUT REPRESENTATION."**

**WE PROPOSE** a speedy and public review of the rate system in Wellington, with representatives from the Council, commercial sector and the householders. The review should consider the arguments already set out above and look at the following as alternatives or extra means of obtaining Council finances -

### • **USE OF A LOCAL INCOME TAX INSTEAD OF RATES**

This would cover every citizen earning money ; it would be progressive ie. cost the rich more than the lower income citizen. It's what happens in New York and in most of Scandinavia.

### • **USE OF A TURNOVER TAX ON THE COMMERCIAL SECTOR**

This would tax the firms on their local turnover and ensure that the bigger businesses paid more than smaller.

### • **USE OF AN ACCOMODATION LEVY**

This would be levied on users of accomodation and would make tourists and visitors contribute something toward the costs of providing a city for them to visit.

**We need a proper look at the options, and clear commitment from candidates for mayor and council on what attitudes they take to the rates muddle.**

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**WELLINGTON PEOPLES NETWORK**  
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# We will disrupt!

*Michael Albert is a US 'radical' who works with Z magazine, which describes itself as 'A Political Monthly', and is probably well known to fans of Chomsky. We were sent a collection of Albert's articles this month, and will put some of the shorter ones in over the next while. While they are US based, we think they have things to offer us. If anyone wants more, write to us. Also, if you have other articles / essays that you think are worthwhile passing on to people, send them in!*

How many young people today believe that sexism and misogyny are still virulently active in our society and will persist until basic US institutions fundamentally transform? Judging from the relative lack of feminist activism, the answer seems to be very few. DO people think sexism is an ancient holdover, now so marginalised that the continuing pains women feel must be their own fault? Or do people think women suffer because of biological and not social structures? Or that small changes made 20 years ago are all that is needed for patriarchal institutions to wither away of their own accord? Or that women don't suffer? Or that it doesn't matter? I don't know the answer, but something drastic needs to be done. I never met Emma Goldman, but Madonna is no Emma Goldman.

Rape is to sexism what lynching is to racism.

Battering is to sexism what night riding and police violence are to racism.

"Chick" is to sexism what "nigger" is to racism.

Poverty, inferior work conditions, inferior education, and cultural stereotypes are to sexism what the same conditions are to racism.

Since the hardships and losses imposed by sexism still persist, shouldn't we have increasing numbers of feminist rallies, demonstrations, and media institutions? Shouldn't the agendas, budgets and outreach of the US progressive community militantly oppose sexism?

Rape is increasing.

To be afraid when walking in public in an abominable condition. Half the population of the US endures such fear during much of their lives. Why doesn't the existence and increasing rate of rape provoke militant mass movements?

Suppose some group began to attack and sexually abuse men. And suppose this practice grew until it happened once every sixteen seconds and that this group was trying to relegate men to a materially dependant, socially subordinate position in part reinforced by fear of rampant sexual attacks. Society would be outraged. There would be no business as usual until the attacks stopped. But, in fact, society plods merrily along even as women suffer exactly these conditions.

Misogynist violence against women is still increasing.

Millions of women are physically beaten each year, and beyond actual instances, the threat is almost as stultifying as the occurrence. Moreover, after women suffer physical assault, they are often ignored or blamed for their own brutalisation. How can it be a personal matter or biologically inevitable that millions of women are regularly battered in their own homes? What does it mean for so many people to believe that something is disgusting, and yet do little or nothing about it?

Suppose a new women's cult formed and attracted thousands of followers, and that one of their practices was to go to bars and beat up men, and that they did this to thousands of men each month/ how would the media, government, unions, community groups, and populace respond to that? Would people say it was disgusting only when asked about it, and otherwise proceed with their lives as usual? We all know that militant action would persist until the man beating was eliminated. The fact that this kind of analogy seems extreme helps indicate how gross the problem of violence against women is.

A million or more women walk

the streets homeless, many millions suffer abject poverty.

Women still earn little more than half men's wages for comparable work which they most often can't get. Economic dependence or destitution is thus still generally a woman's lot. And even if they escape poverty, in school, at work, and at play women still suffer from the genderised expectations about "female capacities". Women are allowed to succeed as models, sexual performers, and caretakers, and are sometimes highly rewarded for doing so. But is a photo of Madonna masturbating supposed to counter the vile advertising and manipulative editorial copy in the pages of even one issue of the magazine cover she adorns?

In short, sexism still prevails not only in the bedrooms, families, and public schools of our society, but also in our playgrounds, malls, newspapers, movies, government, courts, universities, religions, marketplace, and workplaces. It causes a hierarchy of power and material comfort that favours men over women. It proclaims heterosexuality normal and homosexuality perverse and heaps cultural and physical contempt on women and men who practice homosexuality. It establishes roles that objectify, abuse, denigrate, and deny women the rightful fulfilment of their mental and physical capacities.

In this context, shouldn't every progressive organisation in the US have as one part of its agenda helping to eliminate gender related inequality and prejudice? Anti-intervention, anti-racism, pro-conversion, or anti-homelessness movements shouldn't elevate women's liberation to the same priority they give their defining causes. That would be counter-productive. But shouldn't each reassess and, if necessary, rebuilt their alliances and render support for anti-sexist movement?

When I was learning about political activism and developing my own allegiances, there was a group called Bread and Roses active in Boston, where I was at the time. These women were committed to fighting all manifestations of sexism, personal and institutional. They were militant and angry and often saw manifestations of sexism where

others tended to see only commonplace circumstances. For having these admirable traits, they were regularly called "hysterical", "knee jerk", "frigid", and "maniacal" not only by the media but by many otherwise leftist men.

I remember how Bread and Roses would confront institutions and movements: "Respect women and incorporate women at every level of leadership and participation and eliminate gender hierarchy, or we will disrupt your operations until you do". Bread and Roses confronted local radio stations, entertainment clubs, and cultural institutions, as well as groups in the New Left. They were ecumenical in choosing targets. "Women are everywhere. They are affected by everything. Therefore no institution, no project, and no person is exempt from the demand to respect women". To call "shit-work" "women's work" does not make it conceptual, adventuresome, or engaging, nor does it justify men not doing it or women doing nothing else.

To portray women in a derogatory, sexist manner was to invite unremitting criticism. To ignore women's opinions, relegate women to lowly tasks, or visually or verbally objectify women was to invite harsh censure and disruption of operations. To structure gender inequality into organisations was to invite militant critique.

Marriage was called into questions as an institution. The basic structure of the family was called into question. Roles associated with dating were called into question. Macho posturing, male competitiveness, and sexual objectification were called into question. Opposition to pornography (with no accompanying censoring mind set at all) was part and parcel of opposition to anything that manipulated, maligned, or mistreated women's minds or bodies or that perpetuated male behaviours that oppressed women. Childcare was no longer seen as "women's work" and mothering and fathering were replaced with parenting. What was good in familiar male and female roles was merged to become part of women's and men's agendas; what was bad was rejected. Actions were clear and direct.

Bread and Roses was only a local organisation and even in Boston its outreach was limited. It was not the only militant feminist organisation in the US,

but other like it had similarly limited resources and outreach. The National Organisation for Women never became a national example of this sort of committed, militant, multi focused women's organisation. Nor has any other national women's movement achieved this. This absence may help explain why many women are once again emotionally and intellectually isolated and why many accept that the pains they suffer arise from personal inadequacy or biological inevitability rather than sexism.

At one large meeting of a regional organisation planning a season of major actions for the Boston area anti war movement, members of Bread and Roses' marched in, circled the room, came to the front, told the man chairing the meeting to sit down, and delivered and ultimatum. "Incorporate women at every level of planing and organising and have men do their share of boring and care taking tasks and incorporate at least 50% women in the tactical leadership of all the associated demonstrations and incorporate at least half women as chairs of all the meetings and rallies, or we will not permit these efforts - which we support and want to give pour energies to - to proceed.

Some people that day felt that a major anti war planning session was no lace to exert feminist pressure since opposition to the war was too important to interrupt. But the majority realised that there would be no successful opposition to the war, much less to sexism, unless women were respected and won their equal place. And the men who realised the importance and legitimacy of Bread and Roses' demands did so because they were *forced* to by Bread and Roses' actions. This kind of women's organisation has been absent too long. As a result, many people have forgotten or never learned the kinds of lessons Bread and Roses taught. From thinking about these experiences and out current situation, doesn't it follow that this country needs:

- a national women's media that uncompromisingly identifies sexist institutions and practices and espouses original positive programs, images, strategies and goals,
- local and regional women's movements to pressure all kinds of institutions by threatening to disrupt their operations unless they

incorporate respect for the rights and capacities of women;

• a national women's movement that is militant, aggressive, multi-focused, and sensitive to all sides of feminist concern as well as to the importance of feminists playing leading roles around matters of race, class, foreign policy, government policy and ecological preservation.

It is not my place to tell women what they should or shouldn't be doing about sexism. But it is my place to address men and male dominated institutions. Just as whites need to deal with racism, men need to deal with sexism. We ought to make known our desire to support a reawakened militant feminism. Even more important, we should compel the still male dominated institutions we operate in to restructure themselves to incorporate at least an equal share of women's leadership and to offer both material and organisational support for national and local women's organising.

Whatever other impediments have obstructed the emergence of militant feminist movements on a national scale, surely the biggest has been the continuing intransigence and outright sexism of men. This needs attention - now.

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## Coming Up

**Hiroshima Day.** August 6. 50th Anniversary.

**National Party Annual Conference, Dunedin.** If interested in helping organise protests, or for more info, contact AYN Dunedin or the Education Action Group at OUSA, ph. 477 7961.

**Greenwash be Damned! ECO Conference,** 25 - 27 August. Steadfast Park, Piha, Auckland. Workshops, plenary sessions and information sharing. Contact Stephen Blyth at ECO, PO Box 11057 Wellington, phone 04 385 7545.

**Greenpeace National Youth Hui for Environmental Action.** August 28 - September 1. Workshops and activities for young environmental activists. Contact Nicola Easthope, Greenpeace, Private Bag 92 507, Auckland.

**Commonwealth Heads of Government Meeting.** Auckland and Queenstown, mid Novemeber. If interested in helping organise protest, contact Auckland Unemployed Workers Rights Centre, PO Box 3183, Auckland, or AYN Dunedin.

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## TAKE NOTICE - IGNORE AT YOUR PERJL!!

An AYN workshop was held at the National Peace Workshops in Motueka during Queen's Birthday weekend. As well as discussing what was going on for us as young activists, we considered a number of 'business' type things about AYN. We discussed the possibility of bringing out AYN more often, price, and ways that we could improve AYN.

It was felt that we should not bring out AYN more often, at least as a hard and fast rule. There was a feeling that while there may be a lot happening at the moment, we may not be able to sustain a 3 weekly / 2 weekly / whatever, and that to then go back to a monthly would not look too good. This has been borne out by the lack of articles coming in for this AYN. There is a lot happening at the moment, but we are not getting too much coverage of it. Please, please write articles about stuff that is happening in your area!!!! If we don't get enough articles, then AYN won't serve its function of networking, sharing information, etc.

There was general agreement about a price rise however. AYN continues to lose money, and above subscriptions is being supported by a few individuals and the work of Dunedin people in getting grants, particularly from the Otago University Students Association (thanks to them!). So prices will be going up, to \$10 for 10, \$15 for 20 for unwaged / low waged and \$20 for 10, \$30 for 20 for waged. We will also be tightening up on overdue subs as well. Until now, we have only sent out reminder notices when someone's sub is due for renewal, and then giving people three months or more grace. NO MORE!!! Now we will send out notices 3 months before hand, and not send out any more after subs are due. Remember of course, that if you can't afford a sub, just write to us and we will continue to send you AYN! No explanation needed.

Anyway, enough money talk. Keep up the struggle! Joss.

## Hunting the duck hunters

A group of Wellington activists have organised a couple of hunt sabotage expeditions to Lake Wairarapa. The first trip was on My 27. 16 people went out to confront the duck shooters. The idea was to stand in front of the hides so the ducks wouldn't come close enough to get shot, and if possible to get to any injured ducks before the hunters did. The hunters were hard to find but six had their shooting ruined by the presence of the activists and packed up and left angrily.

"We only saw two dead ducks and they didn't get any while we were there. On the way home we spotted a lone hunter by the lake side, he was just putting on his camouflaged face paint as we got out of the car. We told him that he wasn't going to kill any ducks that day. We stood

around talking to him for about two hours until he finally gave up and went home."

On June 4th only 4 people went out. About fifteen shooters cars were parked by the lake. One duck shooter threatened to thump an activist and then shot two pukekos and left them to die as other activists approached.

The activists now have some experience of hunt sabotage and are planning more sustained action next hunting season. If anybody in the Wellington area is keen to get involved contact the Vegetarian Resource Centre, upstairs, 264 Cuba St.

• From Animal Info, no. 3,  
PO Box 22-459 Christchurch.



# News • Issues • Protests • Ideas

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